

prevent us from following the law of our being. The Bishop, he complains, personifies the will, as if it was a spirit in men's bellies. Moreover, he confused determinism, which Hobbes defended, with fatalism, which he rejected. Motives work with mechanical regularity, but their direction can be changed by a change of external conditions. The volume doses with a brief summary of the position of both parties. According to Hobbes, "no man hath his future will in his own present power. . . . The will is not free but subject to change by the operation of external causes.... Every cause proceeds from the providence, good pleasure and working of God; and consequently, though I do with others call many events contingent and say they happen, yet because they had every one of them their several sufficient causes, I say they happen necessarily."

This was not the end of the conflict, for in 1658 the Bishop published *Cassations of Hobbes' Animadversions*, and added a long appendix breaking new ground, entitled *The Catching of Leviathan the Great Whale*. This violent attack—he calls Hobbes a juggler and mountebank—only came to his notice ten years later, when the Bishop was dead. *An Answer to a Book published by Dr. Bramhall* is one of his most vigorous efforts. The Bishop, he declares, had picked out various passages and described them as atheism, and he complains bitterly of "that hoary slander" —on his religion. "I believe in the omnipotence of God. I cannot conceive nor comprehend either the divine substance or the way of its operation." It was a brisk controversy, each of the disputants making and missing a good many points.

In the wrestling match with Bramhall Hobbes felt sure of his ground, but in the equally prolonged controversy with the Oxford scientists he is seen at his worst, *leviathan* de-

nounced the universities as hot-beds of
obscurantism and
sedition, but Oxford had changed in the half-
century since
his undergraduate days. In 1619 Sir Henry
Savile had founded
chairs of geometry and astronomy, and when
Hobbes was
writing they were held by competent scholars.
The ytmng
men who were shortly to found the Royal
Society, largely
recruited from Oxford, were as eager to study
the natural
sciences as himself, and they had far better
qualifications.

De Corpore gave his academic critics their
chance, Seth
Ward, Professor of Astronomy, replying to the
philosophical
sections, John. Wallis, the Professor of
Geometry, trampling
his geometry under foot. Hobbes made a few
revisions in